/188 cont./

524 causes the unwinding of the string and its revolving motion. The rule of the competition is to knock over the turning top with another turning one.

A simpler kind of top, which, like the hole game, is also called hénde, consists of a round seed capsule into which a vertical rod is inserted and protrudes about five centimeters. To set it in motion, a twisted string and a small board are required. One end of the string is wound spirally around the stem of the top and the other is knotted to the board and then pulled off.

● 526 [178] Besides these games, wrestling is greatly enjoyed by the boys. Youths and young men no longer wrestle. On the occasion of the festivals, however, when they have drunk a little, the young men hit each other on their bodies, with arm outstretched, with the hand or fist. Several of them form an irregular circle, but without taking sides, and each tries to hit the other from behind.

524 The girls play with dolls (lócinyi) about 20 centimeters high, which they make themselves out of wood and remnants of cloth. It is remarkable that these dolls do not represent children, but adults fully dressed. /189/ A doll man, for example, consists of a forked stick, the longer part of which represents the body, and the forks, the legs. A cross-stick tied on indicates the shoulders. The clothing consists of a man's shirt, which is tied and "fitted" at the height of the hips with an agave string. A rectangular piece of cloth with a horizontal hole in the center is drawn over it as a ruana. A face is not indicated on either the male or the female doll. The doll woman consists of only a straight rod, around the lower part of which a piece of cloth is wrapped as a skirt and tied with a red thread as a belt. On her back the woman carries a child, represented by a small piece of wood wrapped in a piece of cloth. The cloth is fastened around the child with a red thread in the way children are wrapped. The doll woman carries her child wrapped in the large shawl, which is held fast by a red thread which serves as the belt.

4:Bernal Villa--47 E-5 (1952-1953) 1953 SC15 Paez SC15

/213 cont./

796 sit in the center, his wife on his right and the síndico on his left. The same etiquette and the same courtesies will be ob-
[264] served. When the liquor has been drunk, there will be a meal of cabbage and meat: large bowls for the albacero, his wife, and the síndico. For the others it will be served on platters. All of them will sip the broth, squeeze out the meat and cabbage with their hands, and put it in their pouches.

796 Overcome by the fatigue induced by several sleepless
513 nights, by the chicha, and the food, they will sleep on the ground. When dawn heralds the new day, the enormous sala, the fiuhne wala, will present the sight of groups of people sleeping in a promiscuity of sex and age.

XX

The Saint's Procession

796 Immediately after the Mass, with the presence of those
788 who attended it and those who did not, the procession begins, the essence of the fiesta, according to Padre González. The image of San Juan, adorned with many flowers, is carried on a litter by the faithful, who frequently relieve one another, go round the church with a great profusion of gunpowder, and
[533] finally set off the fireworks castle. The music plays incessant-
796 ly and includes the singing of religious canticles. When the
492 procession is over and the saint has been placed on the altar,
526 the men mount their horses, most of them bareback, and set out to race madly /214/ across the plains of the locality. They give free rein to their enthusiasm, allow their spirits to expand, and whet their appetite for play. Groups of horsemen in clamorous flight leave behind them their shouts of "Viva San Juan." In everyday life action has been slow. Now the movement and excitement seem to counteract the sluggishness and heaviness of everyday life. The sweating animals

526 796 492 /214 cont./ reach the houses, where they have a short rest while their owners greedily drink the guarapo offered them by the occupants.

796 793 The fiesteros and albaceros, accompanied by a great number of people, go once more to the priest. They bring him the names of the fiesteros for the following year. The priest reads aloud the names of the fiesteros, the albaceros, and the mayordomos. The pronunciation of each name is accompanied by the ringing of a bell which is entrusted to a fiscal; when the announcement is over, there is a general pealing of bells. Each fiestero is advised by 15 to 20 mayordomos.

796 Then, kneeling in front of the church door, the old fiesteros hand over the banners to the new ones. They form a procession, and upon ending it, in the same spot where the banners were exchanged, they hand them over to the síndico, who waves them in the air one by one and ends by seeming to [787] drive them into the ground. If by chance the banner wraps it- [763] self around its own staff, some misfortune will befall the new fiestero. As a rule it is an omen of death, which fills with great sadness the fiestero whose banner had this happen to it.

Now each fiestero goes home, bearing in his hands the banner of the saint.

XXI

Banquet for the Albacero

796 574 After the procession the fiestero goes to the house of the albacero, where he receives attention with the above-mentioned calabashes of chicha and bottles of aguardiente. When this feast is over, the company moves to the house of the fiestero. In the center of the sala there stands next to the pango the table with two burning candles at the ends, the calabashes of chicha, and the liters of aguardiente. The albacero, síndico,

7:Hemández de Alba E-5/(no date) 1948 SC15 Paez SC15
Moguex

535 There is much dancing today. The sexes perform in couples or separately. Among the *Moguex*, some of the expert dancers are paid to dance with all couples in a sort of "bambuco." Dancing is always a part of *Páez* ceremonies for the death of children, baptismals, weddings, saint holidays, and meetings for collective work (mingas) held in the evening when people return from their plantations.

Dancing, as other social events, is subject to a special ceremony [585] or etiquette, strongly connected with religious beliefs. For example, in the wedding celebration, a prayer is first said in which the souls of [608] the dead are asked permission to dance, or "scrape the floor," as they call dancing. Only the godparents and the bride and groom may [527] dance at the beginning.

526 The *Páez* do not masquerade, but the *Moguex* always masquerade during the period of carnival preceding Holy Week.

[524] **Games.**—Games do not hold an important place among these [857] peoples. The children amuse themselves by imitating the activities of their elders. The only game recorded is simulated warfare, per- [769] formed as a part of a rite in honor of the dead after a communal feast. Two teams under their captains or caciques attacked and shot arrows at each other. Even if some contestants were killed or wounded, no one bore a grudge.

276 **Narcotics.**—The *Páez* and the *Moguex* chewed coca leaves mixed in the mouth with lime powder. Coca chewing is widespread among [754] men, but very little practiced by women. It is used especially by [177] the shaman when he is practicing. In Colonial times the use of coca spread to the rural population of Mestizos and Whites in Nariño, Cauca, and Huila.

273 **Alcoholic beverages.**—These Indians formerly made chicha of maize, [178] but today they ferment it with sugarcane molasses. They also have fermented sugarcane juice (guarapo), and a sort of rum (aguardiente). The latter is distilled clandestinely in their huts from guarapo and certain herbs fermented together in earthenware crocks. The Indians drink guarapo every day, but restrict the use of chicha and the stronger guarapo and aguardiente to market days, religious feast [462] days, burials, weddings, mingas or meetings for work, and witchcraft ceremonies. Guarapo and chicha are made by women, who sometimes chew the maize to increase its fermentation. They are stored in large, hollowed tree trunks and in large earthen jars, which are kept in a special place in the hut. There is never a lack of these beverages for home use and for welcoming an unexpected visitor.

RELIGION

175 The early Spaniards had little understanding of the religion of these [771] people. They reported that the Indians had but few idols and no temples or places of worship. Castillo mentions that they wor-